

DECEMBER, 1893.

HERALD OF MISSION NEWS

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No. 12.

R. M. Sommerville, EDITOR
NEW YORK.

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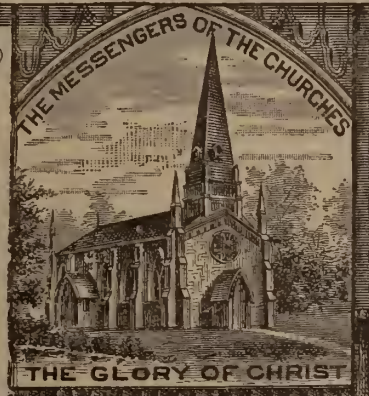


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DECEMBER,

1893.

OUR VIEWS OF MISSION WORK.

THE CONVERSION OF THE WORLD.

Rev. R. C. Wylie, Wilkinsburg, Pa.

"That the world may know that Thou hast sent me."—John 17:23.

Our Lord here prays for blessings upon His people to the end that the world may know the truth. It is a repetition of the prayer in verse 21 with a single change. There He prays that the world may believe; here, that the world may know. The result when the prayer is answered will be the same, for faith rests upon knowledge, and knowledge leads to faith. That result is the conversion of the world.

By the conversion of the world three things are meant: The general acceptance of the Gospel of Christ; the Christianizing of all social institutions; and the destruction of all institutions which in their nature are opposed to Christ.

For four reasons I believe this result will be achieved. First, it is the subject of prophecy: "All nations shall serve Him." "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee." "Thou shalt inherit all nations." "I will overturn, overturn, overturn it." "Every plant which my heavenly Father hath not planted shall be rooted up."

Second, the world is the subject of redemption. The work of Christ is often presented as though it had exclusive reference to a few elect ones chosen out of the world, while the world as a whole goes to ruin. But the Scriptures teach that Christ died to restore the world to its lost place in the divine kingdom. "God sent not His Son into the world to condemn the world, but that the world through Him might be saved." "He is the propitiation . . . for the sins of the whole world." "We have seen and do testify that God sent His Son to be the Saviour of the world." These texts teach neither universal atonement nor universal salvation, but they certainly teach that Christ by His death has laid the basis for restoring the world to its proper place in God's kingdom.

Third, it is the subject of prayer. Christ prays "that the world may believe," and "that the world may know" that the Father sent Him. He has taught us to pray, "Thy kingdom come, Thy will be done in earth as it is in heaven."

Fourth, it is involved in the great commission. "Go ye, therefore, and teach all nations." "Go ye into all the world." Surely this result will some day be reached.

Our text directs our thoughts especially

to the conditions and methods for reaching this result. Our theme is, "How to convert the world."

I. By the present system of evangelistic work—*never*. There is joy in heaven over the conversion of one soul. We rejoice also along with the inhabitants of heaven. We rejoice too in the fact that there never has been a time when there was so much Christian activity. There never were so many Christians in the world as now. There never were so many conversions as now. But I cannot close my eyes to other facts of a gloomy nature. There never was a time when so much was done against Christianity as is done now. There were never so many unbelievers as now. Every day 50,000 people die in ignorance of the way of salvation. In one year this amounts to 18,000,000. In two years it outnumbers the whole membership of the entire Protestant Church.

The present method of evangelistic work contemplates the growth of the kingdom of God and the decrease of the kingdom of Satan, until by a gradual process of conversion, Satan's kingdom is destroyed and Christ's embraces all. We maintain that by this method the desired result will never be reached. The results of this method up to the present time justify this statement. If one of two rival cities has a population of ten thousand and the other a million, what must be done that the first may embrace the population of both? It is not sufficient that it grows faster, or that in the course of time it outranks it. So long as the larger grows at all, or even holds its own, the desired end is out of reach on the plan under review. The point must be reached where the larger city begins to decrease in population.

If the Church is to convert the world on its present plan we must reach a point where we can show, not only large gains from the world, but gains so large that the world of unbelievers is diminishing in numbers. That point has not yet been reached. The percentage of increase in the Church is greater than in the world, but numerically the world is increasing faster than the Church. Rev. James Johnston, secretary of the World's Missionary Conference in London, in 1888, says: "The heathen and Mohammedan population of the world is more by 200,000,000 than it was a hundred years ago, while the converts and their families do not exceed 3,000,000. The increase of the heathen is numerically more than seventy times greater than that of the converts during the century of Missions."

A careful examination of statistics of Christian lands shows that they have an average increase of one per cent. a year. Mr. Johnston's calculation would give the heathen world an increase of one-fourth of one per cent. a year. The heathen world to-day numbers a thousand millions. An increase of one-fourth of one per cent. a year adds to this number two and a half millions annually. To begin the process of diminishing this number we must convert from the world every year *more* than two and a half millions. Is this done? Let us see. The Christian population of the world is variously estimated. Some put it at a hundred millions, others at five hundred millions; to be safe, let us call it one hundred millions. The natural increase, at the rate of one per cent., would be one million a year. To hold her own the Church must have an annual increase of one million. To stop the further increase

of the unbelieving world we must add to this two and a half millions more. If the Church should hold her own natural increase of one million a year and convert from the world two and a half millions, which is the world's natural increase, the world would never be converted but would remain stationary. And it would be three hundred years before the believing portion of mankind would equal the unbelieving. Suppose another million a year should be converted, making four and a half millions. Even at this rate it would require a thousand years to convert the world. But the most liberal estimate of the present growth of Christianity places it at a little more than a million a year. The Church therefore is doing little more than holding her own. Of course there have been times when more than this was done. From the ascension of Christ till the close of the first century the membership of the Church doubled ten times, if we suppose there were five hundred believers at the time of the ascension. Once every seven years, therefore, for seventy years the number of Christians doubled. During the second century the number of Christians doubled only twice. During the third century, once and a half. During the fourth century, once. Then it required both the fifth and sixth centuries to double. Next it required three centuries, the seventh, eighth and ninth, to double again. Three more centuries passed by, the tenth, eleventh and twelfth, before the Christian population had again doubled. When five more centuries had passed by, bringing us to the close of the seventeenth century, the Church lacked five millions of having doubled once more. During the eighteenth century the increase was about

one-third of one per cent., at which rate three centuries more would pass by before the Christian population would be doubled. But the nineteenth century is the century of Missions, and the Christian population of the world has already doubled since this century began. But since the natural increase of the Christian population of the globe is one per cent., the membership of the Church should double every century if not a single convert is made from the world. During all those centuries of slow growth, the Church was losing a large part of her own natural increase. And during this century of Missions, but little more has been done than to increase at the rate of one hundred per cent. in one hundred years. One writer gives his convictions thus: "The present system of the Churches, after a course of evangelistic teaching extending over one hundred and fifty years, has failed beyond redemption." Shall we despair, therefore, of ever converting the world? No. Rather should we conclude that our method is wrong, and seek to so amend it as to bring it into harmony with the plan of God.

II. By heartily accepting the commission given by Christ.

This commission is easily understood. Matthew records it thus: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Mark gives it thus: "Go ye into all the world and preach the gospel to every creature." There are three ways in which the Church may fail to accept and carry out this commission. (1) It may be regarded as given

to a part of the Church only. (2) Only part of the Gospel may be preached. (3) The Gospel may be preached to only a part of the world. And if only a part of the Church preaches only a part of the Gospel to only a part of the world, the result would be what we see to-day.

The commission was given to the whole Church. All are to be engaged in giving the Gospel to the world. We must go either personally or representatively.

There are to-day in the Christian world thirty millions of Protestants. They support seven thousand foreign missionaries. There is one missionary for every six thousand Christians. Evidently a part of the Church does not accept the commission. As Dr. Pierson says, "If the armies of the North had been recruited at the same rate during the war of the rebellion, we would have had a force in the field of about eight thousand soldiers." The Covenanter Church is doing better than this, for we have one missionary for every five hundred members. This rate of recruiting the nation's armies would have furnished a force of one hundred thousand to quell the rebellion. The Moravians do better still, for they have a missionary for every sixty-five members. This rate of recruiting the nation's armies would have given the North a force of about one million soldiers. Evidently the great body of the Church does not yet accept the commission.

But to make a bad matter worse, only part of the Gospel is preached. The Gospel of the Son of God is the "Gospel of the Kingdom." It has a two-fold object: first, the gathering out of a people from the world; and second, the establishment of Christ's kingdom in the world. It is addressed, first, to the individual, and sec-

ond, to society. At least half of this Gospel is never preached by many ministers. Many claim that their commission is only a commission to save souls, and not to reform society. Those parts of the Bible which treat of national affairs are either passed by or misinterpreted and misapplied. And if all the world were converted to faith in the Gospel as popularly set forth, the kingdom of Satan would still rule in social, industrial and political circles. The Gospel of the Kingdom to be established on earth, must be preached if the world is to be converted. Individuals are not thoroughly converted till they accept Christ as universal King. The nations of the world will not be converted till they acknowledge Him as Lord and apply His law in civil relations.

A third failure is, the Gospel is preached to only a part of the world. There are in the world one thousand millions of heathen. There is one missionary to every hundred and sixty-six thousand. In China, one for every two hundred and fifty thousand. Nearly nineteen hundred years ago Christ commanded His Church to give the Gospel of the Kingdom to the world. These facts show how little heed has been given to the command.

Even in this land the situation is one that should mantle our cheeks with the blush of shame. We have here one minister for every seven hundred of the population. This might seem to be a sufficient supply. But the saddest feature in the case is that one-half of the population is so alienated from the Church that they are seldom seen in a house of worship. When Christ was asked, "Art thou He that should come or do we look for another?" He gave as one evidence of His Messiah-

ship the fact that the Gospel was preached to the poor. This is now the class to whom it is not preached. Many a church says by deed or word, "We don't want the poor," and the answer comes back from the poor, "We don't want the Church."

Every day and night the agencies of Satan are at work. The wise man describes the typical Satanic agency as "a foolish woman and clamorous. She sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways; whoso is simple let him turn in hither; and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell." The multitudes accept her invitation. Why cannot our city churches adopt a plan whereby the multitudes on our streets can be drawn into the narrow way? Why can we not have buildings with appliances for reaching the masses? Why not erect commodious buildings on our most frequented thoroughfares, fit them up with reading rooms, with an auditorium and other elevating and necessary appliances for reaching the masses; and work for the saving of the masses every day and night? Is not wisdom wiser than folly? "Wisdom hath builded her house; she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens; *she crieth upon the highest places of the city*, Whoso is simple let him turn in hither." Is it said that the proposed plan is a new departure? Then we need a new departure. Present methods fail to reach the masses. One

noticeable feature of the work of Christ and His apostles is that they reached the people seven days in the week. The propriety and the general outline of such a plan as we suggest, are as old as the ninth chapter of the Book of Proverbs. We are under obligation to obey the great commission.

III. By a complete consecration of ourselves to God.

The apostle's injunction is: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." In speaking of a liberal contribution made by the Macedonian Church for charitable purposes, he says, "This they did, not as we hoped, but first gave themselves unto God."

There are many evidences that Christians fail to give themselves wholly to God. Chief among these are the scarcity of laborers and the scarcity of money for the Lord's cause. We have already stated that the number of foreign missionaries is about seven thousand. If we had the spirit of consecration, this number would be increased many fold.

It is estimated the Christians in the United States own property worth at least eight billions. Some place it at thirteen billions. In the year 1891 the increase, after all expenses both for necessities and luxuries were paid, was \$450,000,000. How much are Christians giving for Foreign Missions? About twenty-five cents a year per member. Since the Lord has chosen to take us into partnership with Himself in this work, since the commission to convert the world is given to the Church, and since the Lord

has promised to be with us until the end of the world, consecration on our part is indispensable, that the world may be converted.

IV. By exhibiting to the world a more perfect type of Christianity.

The popular theory with Christian workers concerning Church membership has been that the terms of admission should be easy, so that the work of making converts may progress rapidly. While we have no right to add to the Bible terms of communion, we have no right to subtract from them. While the doctrinal standard may be accommodated to the age and opportunities of new converts, as to their *degree* of knowledge, it should not be accommodated to their *unsoundness* in the faith.

But we wish very earnestly to combat the idea that the world may be converted by lowering the standard of Christian morality.

The position of power and influence for Christians is the position of separation from the world. No Christian or company of Christians will testify against sin while they are guilty of the same things. Conformity to the world destroys zeal for the cause of God. It destroys their influence upon the unconverted. I have heard many a sinner object to religion because of the worldly life of professing Christians, but none because they were too holy. A converted Chinaman saw with amazement the worldly practices of American Christians. He said, "In my country when a man is converted from the world he comes clear out."

But the question is often asked by worldly-minded Christians, "Can't I be saved if I dance, attend the theater and play cards? Can't I be saved and drink

beer and wine? Must I keep the Sabbath in a puritanical manner in order to be saved?"

We are not now considering the question, "What must I do to be saved?" nor the question, "What is the lowest standard of morality for admission into heaven?" Our question is, "How to convert the world." We enter upon no discussion of the question, "How inconsistent may we be and yet be saved?" We do not maintain that all who play cards, dance and attend theaters will be lost. We do not assert that membership in a secret order or an oath to support an unchristian constitution of government is evidence of an unregenerate heart. Our contention is that all worldly conformity hinders the conversion of souls. If you attend balls, theaters and card parties, you lose your power over the unconverted who do these things. Secret fraternities use up the time, energy and money which should be devoted to the Church. Secular civil government, by ignoring Christ and His law, by violating the law of the Sabbath in its mail service, by allowing divorce for forty-two reasons, by giving the liquor traffic a legal standing, is a barrier in the way of the world's conversion. It is narrow and selfish to inquire, "How little may I know, and do, and give up, and yet be saved?"

Suppose the world were converted on this low level, it would not be converted in the Bible sense. We must get rid of the idea that the first thing needed in the Church is numbers. One writer says, "Man is all for quantity, but God is all for quality." Another says, "What is needed is not more of us, but a better brand of us." God will not co-operate with a worldly, time-serving Church in the world's conversion.

V. By the united efforts of the people of God.

The relation of Church union to the conversion of the world has been greatly misunderstood. Our Lord has been quoted as saying here in the seventeenth chapter of John, that the organic union of the Church is the one essential condition of the world's conversion. "That they all may be one . . . that the world may believe that Thou hast sent Me." But the following words interpret these: "The glory which Thou gavest Me I have given them, that they may be one even as We are one . . . that the world may know that Thou hast sent Me." Here is something that goes before the union, is necessary to it and determines its character. This glory given to Christ in His humiliation, and by Him given to the Church, is the system of revealed truth and the mission of saving the world. The Church has this glory when it accepts the truth and accepts the great commission in its two-fold relation to individuals and to nations. There is too much competition and rivalry among churches. There is too little co-operation. I look for the time when sectarianism will cease. At the present time, while each congregation and denomination may do a great congregational and denominational work in saving souls, there should be co-operation among Christians in all reform work. The saloon, Sabbath breaking, loose divorce and kindred evils, hinder the salvation of souls. All Christians should combine for their suppression and for the Christianizing of the Government. By co-operation the conversion of the world will be hastened.

We do not know the secret purpose of God, either as to the time of the world's

conversion, or as to the forces He may yet use for its accomplishment. Some who despair of reaching the end by Gospel methods, look for terrible judgments whereby all the ungodly will be cut off. Judgments are doubtless in store for the ungodly. But our subject is not, "What God will do," but, "What does He want us to do?"

Others will say that as conversions take place slowly at first, and rapidly afterwards, so we may expect that if we go on as we have been, after a while heathenism will be undermined, and will collapse and fall never to rise again. But the serious question is, "Which way will heathenism fall." Parts of the heathen world have often shown signs of being ready to fall; and too often they have fallen towards infidelity. An educated and converted heathen said that he feared that his country would fall from the hell of heathenism to the deeper hell of infidelity. I am convinced that the Christian world can convert the heathen world only by giving them the whole Gospel of the Kingdom, not only the kingdom in heaven and in the life to come, but the kingdom of heaven on earth, ruling in social, economic and political life. Then when the heathen world is undermined and topples to its fall, it will fall toward Christianity, and nations shall be born at once.

It is the belief of many that Christian congregations and Mission stations throughout the world are to be regarded as centers of influence, that in the near future there will be an unprecedented outpouring of the Spirit upon these centers, and that from them shall flow rivers of living water whereby the world will be speedily converted.

With this theory I have much sympathy. But it is an admission that the world will never be converted on the present slow-going plan. It is pertinent to ask, "What hinders the outpouring of the Spirit now?" Is it not because we do not comply with the conditions? In speaking of the gift of the Spirit, John says: "The Holy Ghost was not yet given; because Jesus was not yet glorified." Christ promised to send the Spirit after His ascension to the throne. Peter explained the outpouring of the Spirit on the day of Pentecost by ascribing it to the exalted Christ. "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear."

If we are to receive the outpouring of the Spirit, we must glorify Christ. We must glorify Him in our preaching, by setting forth His kingly authority. This the apostles did on the day of Pentecost (Acts ii:22-33). This Peter did in the

house of Cornelius, and while he was speaking the Spirit came.

We must glorify Him in our prayers. After Peter and John were dismissed from prison, as recorded in the fourth chapter of the Acts, "They went to their own company and reported all that the chief priests and elders had done unto them." Then in their prayers they glorified Christ as King. "And when they had prayed, the place was shaken where they were assembled; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

To obtain the Spirit we should glorify Christ in our lives. Conformity to the world, the practical denial of His authority over men in their social, business and political relations, is the great hindrance to the coming of the Spirit.

Let the Church glorify Christ as King; let Him be glorified in the pulpit, at the throne of grace, in every walk of life, and we may confidently look for "times of refreshing from the presence of the Lord."

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

LATAKIA.—The school work was successfully resumed in September. Rev. James S. Stewart reports 36 pupils in the Boarding School for boys and 85 in the Day School, which, he says, will no doubt be largely increased, owing to the improved accommodation furnished by the New Building. These schools are carefully graded and give employment to five teachers. There seems to have been no opposition to the Fellaheen returning to the Girls' School, and the ladies in charge

of that Department of the work are evidently very grateful to the Redeemer for the favor thus shown to the Mission. All the old pupils are in their places and several new ones, while many applicants had to be sent home again for lack of accommodation. Through the kindness of Miss Maggie B. Edgar, we are able to let our readers see the accompanying class of Fellaheen girls, all of whom, with a single exception, are in the school this year. The young ladies standing in the background are teachers and will be readily recognized,

by those who have preserved the Mission pictures printed in this Journal seven years ago, as the daughters of M. Daoud.

SUADIA.—Our beloved physician, Dr. James M. Balph, spent about two months in Suadia last summer. On the return to Latakia he wrote us a peculiarly interesting letter, large extracts from which we publish for the information of the churches. Many, on reading what he says in regard

make their home in that interesting field. He writes :

"When I went there August 3d, quite an amount of lumber and stone had been purchased and was on the ground. A few days later we commenced tearing down the old building, which was almost altogether built of sun-dried brick—and which were beginning to crumble badly. After removing these very little remained except the basement, consisting of two large vaulted



to the progress of repairing the Lower House on the Mission Premises, will hasten to send Mr. Walter T. Miller their contributions, that all the money needed for this purpose may be in the Treasury before the close of the year. His description of the moral condition of the community and the outlook for missionary work will call forth earnest prayer for the brethren who have so recently left us to

rooms, furnishing a most substantial foundation for the house proper. Masons were difficult to obtain ; but the work was pushed as rapidly as possible until the last of August, when the work was suddenly stopped by the chief officer of the Government there calling before him the masons, who were working for us, and ordering them not to work any longer or they would be fined and imprisoned. So we were left

without men to carry on the work. Just at this juncture we were able to secure two new men and put them to work dressing stone, until we could effect a settlement in some way with the Government. This was accomplished after the lapse of four or five days although the circumstances were such that we did not know how soon this patched-up truce would be abruptly terminated, and our men either imprisoned or ordered to leave off work. But through the good Providence of God we were permitted to go on without molestation. The stonework was completed about September 20th, except some little inside work, and when we left on the 28th, considerable progress had been made towards putting on the roof. The building is a substantial stone structure two stories high, exclusive of the basement, the dimensions are 42 x 38ft., it contains 10 rooms. If the work is not interfered with in any way it will probably be completed by December 1st. Carpenter work progresses very slowly on account of the lack of good workmen and also because all work must be done by hand—even to sawing out the necessary lumber, which when first bought is merely the squared trunks of trees which must afterward be sawed into boards or whatever else is needed. Besides looking after the work of building I had frequent calls to visit and prescribe for sick persons—indeed quite often more than I could find time to attend to. Nature has done much for this wonderful valley. Its abundant water supply, coming from never failing springs at the base of the mountain, is almost as valuable as a gold mine. At home where rain falls every month in the year it is difficult to understand how valuable a never-failing fountain of water is

in this parched and thirsty land where, oftentimes, no rain falls for five or six months in the year. But here, as everywhere else in this land, the lack of industry in the people prevents their reaping the full benefit of this great gift of nature. The people are very lazy and thriftless in their habits, and do little more than eke out a scanty living. Indeed, under the present system of government there is little or no inducement to thrift or enterprise. Enormous taxes are levied and collected which of themselves would suffice to keep the people poor. The climate in the valley among the gardens is malarious, but moderate elevations are quite healthy. The situation of the school buildings there is high and commands a good view of a greater part of the valley, which widens out toward the sea to several miles in extent, through which the muddy waters of the Orontes can be seen winding its serpentine course. As one looks at this river with its many windings and irregularities, scarcely more than two hundred feet in width anywhere, and realizes that only small boats can ascend it for a short distance, he is forced to the conclusion that it has either undergone great changes, or else the Ancients must have been adepts in the art of lying. Inland on all sides the mountains rise to varying heights and give endless variety to the scenery. Viewed from a natural standpoint, the Suadia Valley is a spot of beauty, but morally and intellectually it would be difficult to paint it darker than it deserves. Ignorance and vice flourish side by side, bearing their baleful fruits year after year. Intemperance or, at least, the drink habit is very common, so much so that almost every one makes their own wine, and has, dis-

tilled from figs and other fruits, a sufficient amount of spirituous liquor to keep a constant supply on hand, which is used on all occasions. The so-called Aristines (Greek) are as a rule little or no better than the Ansairia. Here, as elsewhere, religion with them is but a name, and the exercise of it an outward and formal conformity to various rites and ceremonies imposed upon them by their spiritual guides, who for the most part are but "blind leaders of the blind." But if the circumstances of the case were different missionary effort would not be called for, so that instead of being a cause of discouragement all this should only incite to more determined effort. The Government seems determined to put every possible obstacle in the way of reaching the Ansairia, as those who have had children in the school have been forbidden to bring them back. But such precautions are useless. Ignorance and superstition must eventually fall before the opposing force of Christianity."

MERSINE.—A letter from Miss Jennie B. Dodds, written on the 19th of October, after announcing her safe arrival and that of Dr. and Mrs. Moore, with Miss McNaughton, on their way to Latakia, informs us that the schools are in successful operation. There are 31 girls and about 25 boys under instruction. "I will be very glad," she says, "when I am able to speak the Arabic. I am sure I will be very happy in the work."

THE HOLY LAND.—Within eleven years, since 1881, the number of Protestants in Syria and Palestine has increased from 6,311 to 8,593; the communicants from 1,693 to 3,974. Foreign laborers have in-

creased by 46, and native laborers by 59. Within the eleven years there has been an increase of 4,213 in the number of pupils in the Protestant schools, making the present number in these schools 18,837. This growth has taken place in spite of all the obstructions placed in the way of the truth by officials and by hostile ecclesiastics. —*Dr. H. H. Jessup.*

AFRICA.—Dr. Laws, who has returned from missionary work in Africa, says that on the banks of Lake Nyassa, which a few years ago was the habitation of cruelty, there are now Christian schools with 150 teachers and 7,000 scholars.

AFRICA.—Rev. W. A. Elliot thus describes the inhabitants of Matabeleland: "They are a race of splendid animals, eating, drinking, and fighting, sometimes becoming regular fiends. They are a nation of atheists, saturated with immorality, false to the core, proud and wholly given up to self-conceit. They were bound and fused together in one solid mass, determined that they would not move, but would be as their fathers had been. For 33 years the missionaries had been preaching the Gospel and trying to live the Christ-life in the midst of the heathen darkness. For results they could only point to five baptized converts. There were others who were nearly Christians, and others who were not able to keep away from the preaching. There were no nominal Christians; such Christians as there were, were the genuine article, and they had had to stand in the face of great difficulties, not open and violent opposition, but petty annoyance. The last of the five converts is a lad of 15 or 16 years, of the middle class, by name

Matambo, who has for several years faithfully followed Christ, witnessing for Him among the heathen around. A letter lately received from him shows that he knows quite well the risks attending profession of Christ, but that in spite of all opposition he remains steadfast. The position of these converts is now of the very gravest, and so also is that of the L. M. S.'s missionaries. Their peril is a call to prayer."

AFRICA.—Basutoland has an area of 10,293 square miles, of which the greater part is mountain. Our readers may recall the anarchy that prevailed there some years ago. All this is happily at an end, thanks very much to Sir Marshall Clarke, who in 1884 took up the position of resident Commissioner, a position which he now holds. It is now a center of loyalty and order among native population, and a source of supply of food and labor to the neighboring States. The output of grain, cattle and native produce from Basutoland last year reached the value of £250,000, and passes were issued to between 50,000 and 60,000 natives who went to work in the mines of Kimberley and Johannesburg. The drink traffic has been nearly stopped. For five years there has been no fighting among the chiefs. To the French Protestant Mission of the Paris Evangelical Society very much of their power and prosperity has been owing. It has in Basutoland 13 principal stations and 189 out-stations, with 8,000 children on its ordinary school rolls and some 700 young men in training, either as teachers or in industrial institutions where trades are taught. The Mission stations have houses of brick and well-planted gardens, with churches and schoolhouses. The ques-

tions of race and labor, the most important in South Africa, are thus being gradually solved largely by such Missions as those of Basutoland and of other societies in other regions.—*Church Missionary Intelligencer*.

FORMOSA.—Twenty-one years have come and gone since Dr. G. L. Mackay landed in Formosa, alone, ignorant of the language, and suspected and hated by the natives. Once, since then, he visited Canada, and now he has come again. Before leaving he made a tour of the field, and in that one tour visited fifty-six stations, and baptized one hundred and fifty-four persons. A few of these were infants, all the rest had been regular hearers from two to ten years. Six men walked fifteen miles to be baptized. They had been converts for several years.

When Dr. Mackay landed in Formosa, a small hut with leaky roof and miry earthen floor was all the shelter he could get, and that with difficulty. When he and his wife were leaving this time to visit Canada, he says:—

"Heathen and Christian, rich and poor, literary and unlearned, combined to show respect and wish us a safe journey to fatherland and quick return. Bands of music greeted and escorted us from station to station, amid the firing of guns, displaying of banners and whizzing of squibs.

"A military mandarin called on me one morning at 6 A. M., in a chapel; his body guard accompanied him. Another had a man along the roadside with 100 lbs. of beef awaiting us. 'Wonderful, wonderful,' the changes these eyes have seen in 21 years. As all classes treated me as they liked when making my first tour throughout Northern Formosa, so I allowed converts and others to do just as they felt disposed on this last trip

“Converts here raised about \$200 to give us presents and a “send off”; \$100 was presented to me one evening lately, at worship, as they did not know what to purchase for us. I returned the money and asked them to open four more stations with it. These places have been waiting several years. Then the number of chapels in North Formosa will be sixty.”—*Presbyterian Record*.

PERSIA.—*The Missionary Herald* quotes from *Woman's Work for Woman* some striking incidents connected with a revival last winter in a village of sixty houses, six miles from Oroomiah. There were only three families who did not attend the special services, and nearly every attendant became an inquirer for the way of life. A striking proof of the sincerity of the converts was seen in the fact that at the conclusion of the services, immediately after a farewell meeting, the whole company went out to spill the wine which they had previously made from the large grape crop. Drunkenness had prevailed through wine-drinking, and in their zeal for reformation every house save one immediately poured out its wine, and soon the last man yielded. A Mohammedan who was present said: “Please to tell me what this means.” And after he was told he exclaimed: “Blessed be God! Would that I were a sacrifice to the religion that teaches men such virtue!” The pastor of the village, when asked to what source he traced the revival, said: “One of our Sabbath-School classes of small boys.” It seems that during a Week of Prayer these boys, from eight to fifteen years of age, organized a systematic visitation of all the houses of the village. After their suppers they would go to a

house, New Testament and hymnbook in hand, and ask permission to sing some of their songs and read from the Bible and then follow with several prayers. In this way during the winter they visited every house in the village, always receiving a warm welcome. One characteristic of these revivals was the conversion of the worst characters. A band of young men who had done much evil in different villages are now engaged in giving earnest testimony as to what God has done for them.

INDIA.—I can tell you from my own personal knowledge, that there is no book which is more studied in India now by the native population of all parties than the Christian Bible. There is a fascination about it which, somehow or other, draws seekers after God to read it. An old Hindu servant of my own used to sit hour after hour absorbed in a well-thumbed volume. I had the curiosity to take it up one day, and found it was the Hindu New Testament. One of the ruling chiefs of India, when on a visit to me when I was Lieutenant-Governor of the Punjab, asked me for a private interview, and he told me, though he did not want his people to know it, that he read the Christian Bible every day of his life. To thousands who are not Christians, but who are seeking after God, the Bible in the vernaculars of India is an exceedingly precious book. The leader of the Brahmo Somaj, which represents the highest phase of educated Hindu thought, in a recent lecture to the students of Punjab University, exhorted them seriously to study the Scriptures as the best guide to purity of heart and life.”—*Sir Charles Aitchison*.

ITALY.—Signor Sonsogno, editor of the *Secolo* newspaper, has recently sent out from his press at Milan an illustrated Family Bible. The illustrations are from plates used by Messrs. Cassell & Co. in their English Bible. This enterprise has met with wonderful success. In a very short time the whole of the first edition has been exhausted, and another is being prepared. It has been eagerly purchased by all classes of the people. Each Bible costs ten francs, and as the edition consisted of 50,000 copies, £20,000 has been expended by the Italian people in providing themselves with Family Bibles. This publication marks a new epoch in the history of the Bible in Italy. Formerly the Bible was regarded in that country as a foreign book, partisan in its character, and designed to spread Protestant doctrines. Foreigners printed it and imported it into the country, and foreigners sold and distributed it. Now that for the first time it is printed and sold by Italians who are Catholics, the prejudice against it is being removed, and the people are learning that the Bible belongs to no individual nation, and to no particular Church, but is the possession of all peoples, and of every Church worthy of the name.—*Missionary Record*.

AT HOME.

PITTSBURGH, PA.—The Ladies' Missionary Society, of the Eighth Street R. P. Church, held nine meetings during the year, with an average attendance of twelve. Our treasurer's report is as follows:

Total receipts for the year.....	\$1,998.69
Balance from last year	173.06
<hr/>	
Total	\$2,171.75
Disbursements:	
Foreign Mission	\$208.42
Southern "	80.20

Chinese "	76.21
Cyprus "	1,205.91
Home "	200.00
Indian "	305.50
Miscellaneous	14.80
<hr/>	
Total	\$2,088.05
Balance	83.70

The only practical work we can report is an all-day's sewing for a most worthy home charity—The "Allegheny Day Nursery." The ladies contributing material for sheets, pillow-cases, table linen, towels, etc., gave a day to making these useful household articles. We hope to be able to report more practical work the coming year, having arranged to give an afternoon each month to sewing for some Mission, the Suadia to be the first.

Hoping that our plans may prove successful, and that we may be enabled to do better work for the Master the coming year,

Yours in His Name,

MRS. S. R. SLOAN,

Secretary.

IOWA.—The Ladies' Missionary Society of the R. P. Church of Morning Sun, Iowa, held its annual meeting June 29th. We have held twelve regular and two called meetings during the year. At one of these we listened to an instructive talk by Miss Carithers of the Indian Mission. Our meetings have been interesting and, we trust, profitable to those who have attended. Interesting letters have been read before the Society from home and foreign fields. Our present enrollment is 32, and average attendance 16.

We have great reason to be thankful to God for His mercies to us during the past year. We have not been called to mourn the loss of any of our members by death.

During the year we have raised \$193.30, which has been distributed among the different Missions. Our Bible-reader has made 231 calls and distributed 721 papers. 19 copies of *HERALD OF MISSION NEWS* are taken in the Society.

We begin the new year trusting we may be inspired to do more in the future than we have in the past, for there remains much to be done.

MRS. A. M. ARMSTRONG.

MORNING SUN, IOWA.—Annual report of L. M. Society of Morning Sun R. P. Church:

Whole amount received during year ending August 24, 1893, \$193.30, and was distributed as follows:

Thank offering.....	\$30.00
Barrel of clothes sent to Southern Mission, valued at.....	40.75
Freight on same	1.50
Presbyterial Society	28.00
Foreign Mission	30.00
Home Mission work	16.50
Miscellaneous	6.00
Box sent to Foreign Mission, valued at	33.00
Balance in Treasury.....	7.55

M. E. McCaughan,

Treasurer.

NEW YORK.—The following item is taken from the 69th Annual Report of the New York Bible Society:

In July, 1892, was begun a careful house-to-house canvass of the city. The city was divided into one hundred districts, each of which has been carefully visited. The territory covered extends from the Battery to

the city line. Special canvassers, of approved character and fitness for the work, were carefully selected, and in ten months the canvass was completed; 35,790 houses were visited, and the record shows the following result:

Total number of families found, 171,570; of these, 81,638 were Roman Catholics, 29,029 Jewish, and 60,903 Protestant. Of the latter, 5,410 were without a copy of the Scriptures, and have been supplied in the language needed. 795 families were nominally Protestant, but were not willing either to buy or accept a Bible. The greatest destitution found was 37 per cent., in a district bounded by Bowery, Eldridge, Grand and East Houston streets. That there was need for this work is shown by the fact that below the Harlem River the average percentage of Protestant families found to be without a Bible was 10 per cent.; in the annexed district, $3\frac{1}{2}$ per cent. The hospitals of the city have also been visited, and seventeen, which were in part or wholly unsupplied, were furnished with Bibles and Testaments in ten different languages. Through the circles of King's Daughters and Working Girls' Clubs we are reaching many, as well as by the regular channels, missionary and others, from whom we have had such efficient aid in the past. While so much work has been done, there is still more to do, and must ever be, owing to the shifting character of much of the population of the city. After the lapse of ten months a re-canvass of some of the worst districts formerly found has been had, and, in a total of 15,407 families visited, 1,382 were found without a copy of the Bible and were supplied. Of these 790 paid all or part of the cost of the books.



MONOGRAPHS.

DR. BALPH'S FAMILY.

It is only necessary to look at the group of happy children on the opposite page to realize the claims that foreign missionaries have to our sympathy. Early in the spring of this year Dr. Balph, finding himself without any one to look after his children, determined to send them to America, where they would be under the care of Christian relatives and have the advantages of good schools. Their aunt, Miss Willia Dodds, of the Mersine Mission, assumed the responsibility of bringing them to this country, arriving with her charge safe and in good health, on Friday, the 21st of April, 1893. The bereaved father came as far as England, and then returned to Latakia, to toil on alone, devoted to his profession and showing himself a true evangelist. Let those who have their children about them and are living in the midst of pleasant surroundings remember this beloved physician in their prayers, and thank God that the age of Christian heroism is not past. Dr Balph went out to Syria "for the sake of the Name," and he labors on alone there "for the sake of the Name." Glory be to the Master who "always causeth us to triumph," making His love "shed abroad in our hearts by the Holy Spirit given to us," a spring of true nobility in human character and life. Nothing more clearly demonstrates the practical omnipotence of this principle, as an impelling motive, than the personal sacrifices of foreign missionaries. It "constraineth us, because we thus judge that, if One died for all, then all died; and that He died for all that they which live

should not henceforth live unto themselves, but unto Him who died for them and rose again."

LOYALTY.*

"Not how *long*, but how *well* we have lived, is the question," said an ancient philosopher, and in so saying, he struck the keynote of truth. "By deeds our lives shall measured be, and not by length of days." If this is so, it behooves us to decide early in life who is to be our leader, and what standard we shall follow in the great warfare of life. It is not the young soldier who gains the glory, who, enthused by the strains of martial music, the beating of drums, the waving of handkerchiefs, and the shouts of the people, steps out with his regiment for the war, but it is the veteran, who comes back from the war scarred with the marks of the battle, bearing the tattered flags that have seen service in the thickest of the fight—it is to him that all the glory belongs, or to him who lays down his life for his country on the battle-field.

Loyalty may be defined as devotion to plighted faith or duty, and yet that definition is inadequate to describe the lengths to which men and women have been carried in the past through their devotion to sovereign, country, friend or principle. The death of Leonidas and the three hundred, who refused to fly when the battle was lost, stands as a lasting monument in Greece to the devotion of the old heroes to their country, and as we look back into the pages of ecclesiastical history, they re-

* Read at the Fifth Anniversary of the Y. P. S. C. E. of the 21 Reformed Presbyterian Church, New York.

call to us the names and deeds of innumerable men and women who have died for the cause of Christ. Allegiance to an earthly master may bring honor and glory for a few scant years. Often it has brought dishonor and defeat; but allegiance to the Heavenly King brings glory which shall last throughout the years of eternity. Stephen laid down his life on earth to take up a glorious one in heaven. He laid down the cross, to take a crown which fadeth not away. We may read of the deeds of heroes and of the wonderful achievements that have been accomplished by man, and then we may well ask ourselves the question, "Where are they now?" Xerxes wept in looking over his armies, because in a hundred years not one man of them would be alive; and well he might, for he himself, great as he was, must share their fate. He sat upon his golden throne and watched the battle of Salamis, only to see his troops defeated; but the great King to whom we have pledged allegiance, sits on His great white throne, watching the battles of His people with sin and darkness, but not to see defeat. It is said of Antipater, a Macedonian general under Alexander the Great, that his chief characteristic was fidelity to his despotic master. To this fidelity Alexander paid a glowing tribute. Rising from his couch one morning, he said, "I have slept well, for Antipater was awake." This was high praise coming from the source it did, but it sinks into insignificance in comparison to the "Well done, good and faithful servant," which we shall receive, if we are faithful, from the lips of Him "who slumbers not nor sleeps." Let us see to it that our energies are all *awake* to His interests.

As Christian Endeavorers we are pledged to loyalty. Loyalty is the fundamental principle of Christian endeavor, and over the door of every true Christian Endeavor Society is the inscription, "For Christ and the Church." Loyalty to its iron-bound pledge brings every member into closest touch with Church work and service, and in these days of moral degradation such an organization is much needed, especially among young people.

Loyalty to this pledge involves three things: love, consecration and fidelity, for we know it would be a cold service without love, a half-hearted service without consecration, and a useless service without fidelity. The ancient Romans never fought so well as when they saw perched on the standards in the van of the battle the golden eagle which they regarded as sacred; but with the banner of Christ before us, what ought we not to accomplish? for it has conquered wherever it has been displayed. Rear that standard high, and unfurl it to the world. It speaks defiance to the forces of evil, and they melt like snow before the invincible Conqueror, Jesus Christ, riding before His armies, in robes of righteousness.

Christian Endeavorers, are we going to maintain the high standard of loyalty that is involved in our pledge? Are we going to be true to the principles of our Church, and are we going to use all our youthful energies in building her up? If so, we must remember that we cannot serve two masters.

If the Christian Endeavor Society prove in the future to be as loyal as it has in the past, who is there that can predict the glorious result? It will be the ushering in of the millennial dawn, the hastening of

the coming of Christ's kingdom, and we can say in truth and sincerity, "One is your Master, even Christ, and all ye are brethren."

FRANCIS W. WALKER.

WHO IS TO BLAME?

In India, says the *Illustrated Missionary News*, there is only one Christian teacher to every 275,000 of the population; in Africa, one to every 200,000; in China, one to every 650,000; while there is a region in Central Africa having a population, it is said, of 75,000,000 without a single missionary. It has been said that there is no reason to question the statement that the whole sum expended in Foreign Missions all over the world, from the beginning of this century to to-day, does not equal the amount spent by Great Britain last year for drink.

HOW NOT TO HELP YOUR MINISTER.

1. Absent yourself from morning service.
2. Stay at home whenever it rains on Sabbath, or it is too hot or too cold.
3. Never let the preacher know if he has ever done you any good.
4. Take a class in the Sabbath-school; never be punctual, and frequently be absent.
5. Attend no church gatherings if you have the opportunity of going anywhere else.
6. If a stranger be near you in church never hand him your hymnal.
7. Never speak to any one whom you see there Sabbath after Sabbath, unless you have been regularly introduced.
8. If you are ill, do not send to your pastor, but let him find it out for himself.

He will then probably call by the time you are well enough to get out to work. In the meantime, take every occasion to tell other church people that you fear your pastor is not much of a pastor, that he does not seem to know who are sick, that he has not been to see you for ages, and that all the time you have been so miserable.

9. If times are hard, at once diminish or withdraw your subscriptions, for fear lest, when you have paid for your jewelry, etc., you may have nothing left for your holiday.

10. Always grumble at the sermon, and fear that you cannot stand the draughts much longer.—*The Free Church of Scotland Monthly*.

"I SHALL DIE IF I DO NOT."

When Dr. Duff, the great Scotch missionary, came home after his life-work in India, a crowded meeting was held in Edinburgh to hear him upon the claims of India upon the Christian Church. For two hours and a half the old man went on, holding the audience by his eloquence. Then he fainted, and was carried out of the hall. Presently he recovered, and asked, "Where was I? What was I doing?" In a moment memory returned, and he said: "Take me back; I must finish my speech." "You will kill yourself if you do," said his friends. "I shall die if I do not," exclaimed the old man. He was then taken back. The whole meeting rose, many in tears. His strength failed, and he could not rise, but gathering himself up for one final effort he said: "Fathers of Scotland, have you any more sons for India? I have spent my life there, and my life is gone, but if there are no more young men to go I will go back myself and lay my bones there, that the people may know that there is one man in Christian Britain ready to die for India."—*Christian Oracle*.

LETTERS FROM CHRISTIAN WORKERS.

MERSINE, ASIA MINOR.—The following letter was written on the 4th of November:

DEAR READERS OF THE HERALD OF MISSION NEWS: Some of you will be interested in knowing how the "new missionaries" feel in this far away land.

I can say for myself that I am very happy, and believe the rest will be in their fields of work. Dr. Moore's family have not reached their destination yet. The friends here gave us a hearty welcome and made us feel at once we were one of them.

Many things occur that make me open my eyes in astonishment that those who have been here so long think nothing about.

I will tell you of my first introduction into society.

My cousin, Mr. R. J. Dodds, was going on business to a Turkish village about an hour's ride. He asked me to accompany him, which I very gladly did. We reached the place a little before noon. We were very cordially received and taken to a little room on the roof of the house. Here for the first time I was invited to sit on a mat on the floor. I sat down as gracefully (?) as I could, and was very much pleased to see my cousin take his seat near to me.

We were only in a few minutes till they passed around a glass of lemonade. Then they brought around some almonds and some kind of perfumery for anointing the head. One of the men anointed Mr. Dodds, but I was *a woman* and did not share the honor. They next passed coffee. Mr. Dodds partook of it all as if he thoroughly relished it, and I tried to, but I

would have felt quite as well without it. The next thing they did was to come in with a tablecloth and spread it on the floor in front of us. This cloth was a piece of brown and white goods made out of goat's hair. It was pretty well patched, and looked as if it had never heard of a wash-tub. The bread was rolled up in this, and when put before us I wondered what it was, but my cousin came to my relief again and informed me it was bread. On the table was a dish of eggs fried in oil without any salt. He told me to take a piece of my bread and dip right into the dish. I dipped. There were three men and myself all dipping out of the same dish. It would be justice to say they passed around water, and had us all wash our hands before the feast began.

The eggs were removed, and a dish of honey mixed with flour was placed before us. Then came a dish of lebban, they call it here, but it was just milk sour enough to be thick. We had wooden spoons to eat the milk with. One thing I observed was that the table was easily cleared away and the dishes soon washed. Coffee was then passed and that finished our dinner.

In a short time Mr. Dodds asked me if I had my visit out and was ready to go home. As I was not able to understand anything that was said, I felt satisfied with the visit, and was very glad to start back.

The missionaries here are a very busy lot of people. I will be glad when I am able to take my part of the work. Dr. Metheny is busy building a room for a boys' boarding school, which they expect to open in a few days. Your sister,

JENNIE B. DODDS.

EDITORIAL NOTES.

—This number closes the seventh volume of the *HERALD OF MISSION NEWS*. To those who have sustained us in this enterprise we extend hearty thanks and solicit their continued support. Subscribers who have not paid for the current year will please forward the amount due us and renew for 1894.

In some congregations ladies have voluntarily acted as our agents for many years, and have thus carried the missionary news of the Church into many families that we could not otherwise have reached. We thank them very much for their earnest co-operation in the great work that this Journal represents.

—The opening article for this month will repay careful reading. The author assisted the pastor of 2nd New York at the dispensation of the Lord's Supper in October. His sermons were fresh and timely and made a profound impression on the congregation. At our request Mr. Wylie has furnished for our columns this abstract of the admirable discourse that he delivered on Monday evening. Read it and learn wisdom.

—We reprint, lest it may have escaped the notice of any one, the

FOREIGN MISSION CIRCULAR.

DEAR BRETHREN:

The design of this Circular is to remind you that the time fixed for lifting the collection for the Foreign Missions is at hand. It is not intended to be an appeal for money, but a simple statement of facts. We believe that you are fully alive to your in-

dividual responsibility to sustain this important branch of the Church's work, and, therefore, we do not urge you to give. Indeed we do not wish you to contribute at any time on impulse, or as the result of highly wrought appeals, but only after prayerful deliberation. What then are the facts? In the three fields there are at work four ordained ministers, three medical missionaries and six ladies. To meet their yearly salaries will require an aggregate sum of \$9,300, or nearly two-thirds of the Synodical appropriation. Then you must take into account the running expenses of the Missions, which amounted last year to \$5,416 in Syria, \$1,949 in Asia Minor, and \$537 on the Island of Cyprus, and you may regard this as a conservative estimate for the current year. At the present time the Treasury is overdrawn owing to the unusually large drafts made on it for the outfits and traveling expenses of new missionaries. Add \$5,000 to the above total of over \$17,000, and you will have a fair idea of the amount of money that will be required to meet all demands on the Treasury to the close of the fiscal year in April, 1894.

Probably the young women of the church will pay the salary of one missionary, and the Pastors that of another and the Elders that of a third out of extra-contribution funds. You may also deduct some \$1,500 of interest on invested funds; and there will still remain over \$18,000 to reach the Treasury through the ordinary channels.

We ask you to consider these facts and figures, and then make your offering to the Lord Himself. This will secure the full

appropriation of Synod, in plate-collections, and the Redeemer will bless His Church.

By order of the Board,

JAMES KENNEDY,
President.

R. M. SOMMERVILLE,
Cor. Sec.

In calling for this money we do not forget that the present is a season of great depression in commercial circles. But assuming that the average daily income of the membership of the Covenanter Church is one dollar, a very conservative estimate, we have an annual income of over three millions. With the tithe of this amount set apart as the portion that the Lord claims as a matter of right for the support of the gospel ministry and the extension of His cause in the world, there should be no difficulty in contributing far more than is called for and needed to meet the present missionary obligations of the Church. We were profoundly impressed in reading the other day, the remark that an eminent lady recently made at a missionary convention. "You have no right to pray for money for your Missions," she said. "You have got it; God has given it to you; and you have only to use it in the right way."

—We cheerfully insert the following friendly criticism on an Editorial Note in the October number:

PORTSTEWART, Ireland,
Nov. 7th, 1893.

DEAR SIR,

I have read with surprise in your highly esteemed periodical the following item on page 220: "At a social meeting of the Y. P. S. C. E. of 2nd. New York, it was unanimously agreed to donate seventy

dollars to purchase an organ for use in the Mission Schools at Suadia."

I think this action was taken inadvertently. I cannot imagine how an organ can be made use of in connection with our Mission-Schools consistently with the maintenance of our Church's principle against the use of instrumental music in the worship of God, and the item in your Magazine specifies that it is in the Mission-Schools it is to be used. Mission Schools are, of course, not Secular Schools, where such music might be taught as an accomplishment, were there pupils possessing instruments in their own homes, but they closely agree in character with Sabbath-Schools, though carried on throughout the week. The singing in them will be the singing of psalms; and even where a class is engaged in learning to sing can we easily or always dissociate the singing of psalms from worship? And if we could, I have yet to learn that an instrument is of any use in teaching our people to sing in praise. I know that certain of those in our home lands who incline to the use of instrumental music in the worship of God are giving as an argument the fact that some missionaries abroad have written that it has been useful to their work there. Opinions as to results are not, however, our Rule of Duty. Besides, such inferences based by certain missionaries upon their experience are the opposite of what I as a missionary draw from mine.

With knowledge of matters in Missions where instruments are used, I am willing to ask any of those missionaries who have used instrumental music, to show a congregation in which there is better singing than in our Antioch one, or one in which an equal number of members have in a like

space of time become, each of them, able to lead the singing in the public assembly:—and I need not say there has never been an instrument connected with the work there, whether in the Mission Schools or otherwise. I would no doubt be joined by brethren in the R. P. Mission fields in saying that, surrounded as our fields there are by other Protestant Missions in which instruments are constantly used, we have a great responsibility in this matter, obliging us to guard our people against all temptation and anything that might even seem inconsistent with the principle and practice of the R. P. Church in this respect. We hear it said here at home that even in Presbyterian Congregations that protest against instrumental music in worship the young are being accustomed to the use of an instrument in the Sabbath-School, and that they are thus being prepared to join the ranks of those who clamor for its use in the Sanctuary. What dangers would be connected with the use of the organ in our Mission-Schools among the simple-minded people of our Foreign fields may be inferred. We all know how the natural mind is inclined to carnal ordinances.

I am, Dear Sir,

Yours, etc.,

JAMES MARTIN.

The Rev. R. M. Sommerville, D.D.,
Editor of HERALD OF MISSION NEWS.

We are unfortunate in having used the phrase "for use in the Mission Schools at Suadia," as the language is certainly open to the interpretation that our brother has put upon it, and may mislead others. In calling attention to it he has done us a great favor. The organs that friends have sent at different times to the missionaries

are not "for use in the Mission Schools" in the sense in which Dr. Martin understands the phrase. They are never used in the worship of God, but only as an aid in teaching the children to sing, and perhaps on anniversary occasions. All who are opposed to instrumental music in worship will heartily indorse what is said in the foregoing letter as to the necessity of "guarding our people"—"especially the simple-minded people of our Foreign fields"—"against temptation and anything that might even seem inconsistent with the principle and practice of the Reformed Presbyterian Church in this respect." We have, however, abiding confidence in all our missionaries, and should be exceedingly sorry to institute inquiries or issue instructions that might even seem to reflect upon their integrity.

—A few weeks ago we received five dollars from Mr. William Hogan of Glenwood, Minn., the first payment on a five-year pledge to aid in the support of an "Elders' Missionary." More recently we have received ten dollars from Rev. John S. Duncan, of Parnassus, Pa., the amount of his subscription to the "Pastors' Missionary" fund. We take this opportunity of reminding Pastors and Elders that they are expected to set apart their offerings for this purpose on New Year's day, and then forward directly to our office. We shall be glad to add other names to our list.

—A letter reached us the other day from Mrs. N. B. Wright, of Waukesha, Wis., covering a check for twelve dollars. Of this amount ten dollars, an anniversary offering in memory of a beloved child, have been appropriated to the "Young

Women's Fund." Seventy-five cents will pay for a copy of "Misunderstood Scriptures," and the balance has been handed to Mr. Walter T. Miller, as her contribution towards rebuilding the Lower House in Suadia.

—Licentiates and students of theology are again reminded that the call for an ordained minister to go to Cyprus is becoming more urgent and pressing every day. The time for gathering the harvest is fully come.

—The Convention of the National Reform Association, recently held in Allegheny City, Pa., was a representative gathering, and all the letters received from brethren in attendance speak of it as the most successful in the history of the movement. The audience was unusually large and appreciative. The addresses were masterly, and as Bro. R. C. Wylie expresses it, "keyed to the Kingship of Christ and the supremacy of His law in national life." The meeting has left a profound impression upon the community. There can no longer be any question as to the value of this movement. The National Reform Association, with its loyal membership of 50,000 Christian men and women, has already done much to mould public sentiment in regard to existing Reforms; and we may hope that it will be owned of God, as an educative agency, to enlighten minds and quicken consciences, until the Nation shall be forced to acknowledge the authority of Christ as its rightful King.

Read the opinions of representative men outside the Covenanter Church as to the value of the Convention:

James Parker, Jersey City, N. J.—"In variety of subjects treated, in depth and

power of treatment, in convictions produced and enthusiasm evoked, this convention has no parallel in the last decade."

Rev. H. A. Thompson, Dayton, O.—"This meeting will not only instruct us and broaden our views of government, its origin and purpose, but will stimulate to increased activity along all lines of Christian work. It will tell on the coming Congress as well as on Christian men generally. Thoughtful men are alarmed at the great prevalence of wickedness. This convention is helping us to provide a remedy."

Hon. L. S. Coffin, Ft. Dodge, Ia.—"Think of the great number of able, learned and good men gathered here in a three-day conference as to the best methods of advancing Christ's Kingdom on the earth. They had no thought of self. They had only one idea, and that 'good will to men.' Out of such a convention only good can come."

Anthony Comstock, New York.—"A perfectly magnificent convention. It was on the right track, and had the right ring, and must produce magnificent results."

—Superintendents and teachers in our Sabbath-schools who are looking for suitable books to present as prizes to pupils at the approaching anniversaries, should write to

THE COVENANTER PUBLISHING CO.,
13 UNION AVE., ALLEGHENY CITY, for their Catalogue.

Such books as "The Lays of the Covenanters," "Helen of the Glen," etc., can be obtained in a variety of bindings and at prices that will suit all purchasers. We are pleased to have this opportunity of commending them to our readers, and hope that many such volumes will be given to the children of the church this year.

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